1; Thurston & Rangachari E,G-4,5 (no date) 1909
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764 corpse, and rapidly chanting the following lines, or a
783 variation thereof, while he waves his right hand during
(126) each line towards the feet. The reproduction of the
(123) recitation in my phonograph never failed to impress the daily audience of Badagas, Kotas and Todas.

539 This is the death of Āndi.
In his memory the calf of the cow Belle has been set free.
764 From this world to the other.
783 He goes in a car.
Everything the man did in this world.
All the sins committed by his ancestors.
All the sins committed by his forefathers.
All the sins committed by his parents.
All the sins committed by himself.
The estranging of brothers.
Shifting the boundary line.
Encroaching on a neighbour's land by removing the hedge.
Driving away brothers and sisters.
Cutting the kalli tree stealthily.
Cutting the mulli tree outside his boundary.
Dragging the thorny branches of the kotte tree.
Sweeping with a broom.
Splitting green branches.
Telling lies.
Uprooting seedlings.
Plucking growing plants, and throwing them in the sun.
Giving young birds to cats.
Troubling the poor and cripples.
Throwing refuse water in front of the sun
Going to sleep after seeing an eclipse of the moon.
Looking enviously at a buffalo yielding an abundance of milk.
Being jealous of the good crops of others.
Removing boundary stones.
Using a calf set free at the funeral.
Polluting water with dirt.
Urinating on burning embers.
Ingratitude to the priest.
Carrying tales to the higher authorities.

41 Hockings E-5 (1962-1977) 1980
AW50 Badaga AW50

126 problems of comprehension, which were grounded in the different taxonomies used by Badagas and Europeans. The categorization of plants was different from anything a botanist might recognize. A [824] number of distinct species, sometimes even from different botanical families, can be identified by the Badagas with a single name; while conversely they may have several names for plants of the same species at different stages in their development. Nonetheless it was possible, with the help of professional botanists, to get an identification for virtually every plant used in a medicine. My knowledge of physiology was clearly different from (I would have said, in advance of) [123] what the Badagas knew, and hence we had endless discussions about whether it was the stomach or the liver, a nerve or an artery. The tradition of secrecy further complicated data collection, in that an unrepresentative and too small sample of therapists had to suffice; and their medical practices have to be regarded as idiosyncratic because we do not know if they are universally found among all practitioners within this community of 120,000 people. On the face of it, it would seem unlikely that cures for the "same" malady are identical throughout the community, since there has been no interest group to bring the therapists together.

128 Although this study may sometimes read as though it were written in the "ethnographic present," that is not actually so. If I put a sentence in the present tense and then follow it by such a reference as (Harkness 1832: 18), I mean that the data are true today and were also noted in 1832.

122 The data on which this study is based were gathered during my tenure of a fellowship from the American Institute of Indian Studies, and my period as an exchange scientist with the Council for Scientific and Industrial Research. I am grateful to both the United States and the Indian governments for making the necessary funds available through these organizations, in 1963 and 1972 respectively.

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